



# Bible Student's Notebook™

## The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 26  
Issue 636

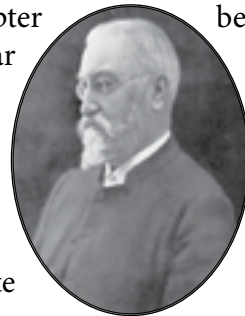
# King Saul and the Witch of Endor

## Did the Prophet Samuel Rise at Her Bidding?

by — E.W. Bullinger (1837-1913)

*Samuel said to Saul, "Why hast thou disquieted me, to bring me up?" Saul answered, "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do" (I Samuel 28:15).*

It is quite clear that we have in this chapter something unique. It describes a peculiar and exceptional phenomenon. It follows, therefore, that we cannot reason from this particular event to any general or universal conclusions; but must interpret it in such a way that it may not be repugnant to other passages of Scripture which are quite clear in their teachings on this subject.



bers of Protestants.

The more modern belief has created what it calls an "intermediate state," which, to say the least, is a non-scriptural term, and entirely human in its origin and use. Moreover, it is considered as quite heretical by those who still hold the old view.

It is interesting to notice the change of views which has taken place with reference to "death<sup>1</sup> and afterwards."

The Bible teaching is clear enough. This teaching was perverted in Babylon, from whence it passed on into Judaism (after the Exile). Then it was taken over by Rome, and the Reformation found the "church universal" believing in Purgatory.

The Reformers and early Reformation teachers threw Purgatory over, and declared their own belief that at death everyone went at once either to heaven or to hell. This was the popular Protestant teaching until within quite recent years. Though there has been a revolt against that belief, it is still held by large num-

Those who believe in an "intermediate state" base their belief on the literality of the parable of "the Rich Man and Lazarus."<sup>2</sup> This "intermediate state" is ►

- [Editor:] For more information on the Rich Man and Lazarus, see:
  - A Pillar of Partialism Shaken and Removed – The Rich Man and Lazarus, J.F. Witherell, [Bible Student's Notebook #232](#);
  - The Rich Man and Lazarus as an "Admission," B. Davies, [Bible Student's Notebook #418](#);
  - The Rich Man and Lazarus, Dan Kraemer, Part 1 – [Bible Student's Notebook #244](#); Part 2 – [Bible Student's Notebook #245](#); Part 3 – [Bible Student's Notebook #246](#);
  - The Rich Man and Lazarus, Andre Piet, [Bible Student's Notebook #498](#);
  - The Rich Man and Lazarus, A.E. Knoch, [Bible Student's Notebook #513](#);
  - The Rich Man and Lazarus: Literal or Figurative? Joseph E. Kirk, [Bible Student's Notebook #423](#);
  - The Story of the Rich Man and Lazarus: Parable? Or Literal His-

- [Editor:] For an excellent study on death, see:
  - Death, Resurrection, Immortality, Joseph Kirk (see order form).
  - The Sleep of Death, Joseph Kirk, [Bible Student's Notebook #277](#)

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supposed to be divided by a “great gulf,” with Paradise on one side and Hell on the other; and that everyone at death goes to one or the other of these two.

The whole subject of death is so obscure to Christianity, with such divergent views, that it is difficult to understand why one set of believers should be so bitter against another set of believers, while both profess the desire to hold only what they believe the Scripture teaches. This is a subject which man knows nothing whatever about apart from God’s Own revelation.

The account of Samuel and the witch of Endor<sup>3</sup> will naturally be interpreted by each school in accordance with its own views. With some it will be held to be a real resurrection; and with others a vision, or a spiritual (or spiritist) impersonation. Those who hold the latter view will be again divided on the point as to whether what was seen by the woman was Divine or Satanic in its nature and origin.

Before we are in a position to form any judgment on this Scripture, it is necessary that we should learn and bear in mind what is written in other Scriptures, as to the sin here committed by Saul and for which he was slain by the Lord (I Chronicles 10:13-14).

*The soul that turneth after such as have familiar spirits and wizards ... I will even set my face against that soul, and will cut him off from among his people (Leviticus 20:6).*

*There shall not be found among you ... a witch, a charmer, or a consulter with familiar spirits (Deuteronomy 18:10-11).*

This was a Divine ordinance for Israel. We must keep this in mind while considering the account of the interview of Saul with the witch of Endor.

The next step to help in the elucidation of the difficulty will be to look at the antecedents of Saul’s career before we come to the closing act which ended in such disaster.

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tory?, Ivan L. Burgener, *Bible Student’s Notebook* #100;

– *The Rich Man and Lazarus: The Ultimate Collection* (Eight Important Works), see order form.

3. [Editor:] For more information on the “spirit world” see:

– *Satanic Deception*, A.E. Knoch, *Bible Student’s Notebook* #605;

– *The Witch of Endor*, A. E. Knoch, *Bible Student’s Notebook* #358;

– *The Spirit World*, A. E. Knoch, *Bible Student’s Notebook* #520.

The people were under the direct government of God through the ministry of *angels* (Acts 7:53). On the other hand, they were open to sinister influence through the ministry of demons:<sup>4</sup> hence the laws against consulting these powers.

If we keep this in mind, it will explain many circumstances in Israel’s history and throw a vivid light on Saul’s act of rebellion.

When God’s Word was rejected (as in the case of Ahab in his alliance with Jehoshaphat), first came the false prophets declaring the proposed battle would be a success: but in deference to the troubled conscience of Jehoshaphat Micaiah was sent for, being a *true* prophet of Jehovah. But Ahab had already made up his mind not to listen to Micaiah, therefore a *false* prophet was called for.

*Who shall entice Ahab ... that he may go up and fall at Ramoth Gilead? (II Chronicles 18:19).*

The answer comes from a spirit who said,

*I will go out and be a lying spirit in the mouth of all his prophets (:21).*

We know the result. Ahab was allured to his death. To abandon God is to side with the Adversary.

This act of Ahab is on parallel lines with the crowning act of Saul’s history. Though he “*had put away those that had familiar spirits,*” nevertheless he acted in defiance of God’s law by going to consult one of those whom God had declared to be an abomination unto Him. God had withdrawn his ambassador, and closed his account with such a rebel.

*When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim,<sup>5</sup> nor by prophets (I Samuel 28:6).*

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4. [Editor:] See:

– *The Deity of God*, Part 4: God and Satan, John H. Essex, [Bible Student’s Notebook #350](#), or the book by the same title (see order form).

5. [Editor:] See Exodus 28:29-30. Here is E.W. Bullinger’s Companion Bible note for this passage:

Urim and Thummim. No command of God to *make* these. Only told to put (*nâthan*, to give) them in the breastplate, *i.e.*, into the *bag* of the breastplate (Comp. :26, 16, also 39:9, 19). This bag was a doubled part, and the Urim and Thummim were prob-

How can it be maintained that, if God ceased to communicate by the *appointed* channels, one of them being “prophets,” He did communicate after all, by the prophet Samuel, and this through a channel which He had Himself forbidden?

Surely, this is enough to prove that the form raised by the witch was not Samuel’s at all. God would not stultify Himself in such a way. No prophet, either dead or alive, would be permitted to break the silence which He had imposed. There was a living prophet at hand (in the person of Gad) had it been the Lord’s will to reverse His decision.

*Should not a people seek unto their God? On behalf of the living should they seek to the dead?*

These are the Divine words by the prophet Isaiah (8:19). No! His decree must stand for all time.

*If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead* (Luke 16:31).

Saul chose to take the course of Anti-Christ. In doing

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ably two precious stones which were drawn out as a lot to give Jehovah’s judgment. “*The lot is cast into the lap* [Heb., bosom]; *but the whole judgment thereof is of the Lord*” (Proverbs 16:33). Bosom here is put for the clothing or covering over it (compare Exodus 4:6-7; Ruth 4:16. *Chêk* (bosom) = any hollow thing, as of a chariot, I Kings 22:35). The Hebrew *Urim* and *Thummim* mean “lights” and “perfections.” Probably these are the plural of majesty, the singular “light” (being put by *Metonymy* for what is brought to light, *i.e.*, *guilt*), and “perfection” (put by *Metonymy* for moral perfection, *i.e.*, *innocence*). Thus, these two placed in the “bag,” and one drawn out, would give the judicial decision (the name connected with the breastplate, compare Exodus 28:15), which would be “of the Lord.” Hence, the breastplate itself was known as “*the breastplate of judgment*” (:15), because, by that, Jehovah’s judgment was obtained whenever it was needed. Hence, when the land was divided “*by lot*” (Numbers 26:55, etc.), Eleazar, the high priest, must be present (Numbers 34:17 (comp. Exodus 27:21); Joshua 17:4). When he would decide it the lot “*came up*” (18:11); “*came forth*” (19:1); “*came out*” (:17): *i.e.*, “*out*,” or “*forth*” from the bag of the ephod.

In Ezra 2:61-63; Nehemiah 7:63-65, no judgment could be given unless the high priest was present with the breastplate, with its bag, with the lots of Urim and Thummim, which gave Jehovah’s decision, “*guilty*” or “*innocent*,” “*yes*” or “*no*.” The Hebrew for lot is always *gôrâl* = a stone, except in Deuteronomy 32:9; I Chronicles 16:18; Psalm 105:11; where it is = *hêbel*, a measuring line, put by *Metonymy* for the inheritance so measured. In Joshua 13:6; 23:4; Ezekiel 45:1; 47:22; 48:29, it is *nâphal*, to fall, put by *Metonymy* for the inheritance which falls to one from any cause. See all of the passages where the Urim and Thummim are mentioned: Exodus 28:30; Leviticus 8:8; Deuteronomy 33:8; Numbers 27:2; I Samuel 28:6; Ezra 2:63; Nehemiah 7:65; and comp. especially the notes on Numbers 26:55; I Samuel 14:41.

this, he laid himself open to Satan’s lie. This is quite in keeping with the whole of his life. First, he was chosen in the self-will of the people.

*We will have a King* (I Samuel 8:19).

This determination was to reject God.

*They have not rejected thee, but they have rejected Me* (:7).

Consequently they were told that in the day of adversity,

*Ye shall cry out in that day, because of your King ... and the Lord will not hear you in that day* (:18).

The Lord gave them the desire of their hearts (as He did when He gave the quails in the wilderness), and this is branded by the prophet in these words:

*Your wickedness is great, which ye have done in the sight of the Lord in asking you a King* (I Samuel 12:17).

So it proved Saul’s whole course was of disobedience to the will of Jehovah until he was set aside (I Samuel 16:1), and David was anointed to be king in his stead. Saul’s downward course is rapid. After repeated attempts to kill David, he turns his hatred upon the priests of the Lord and determines to kill them: and because no one else would raise a hand against them, he got Doeg the Edomite to be the executioner, with the result that eighty-five that wore the linen ephod fell under the cruel hand of that murderer.

All who seek “*to the dead*” do so, necessarily, through what we now call a “medium,” which is the same as the Bible “*wizard*,” “*witch*” or “*necromancer*.” “*Seeking to the dead*” therefore means seeking to the *wizard* or *medium*. It is he who “*chirps and mutters*” and not the dead. No one has ever heard any spirit communication except through the *medium*.

It is clear, from the narrative, that the king himself saw nothing. He recognized the form only by the woman’s description. All of the conversation seems to have been through the medium. She had already ►

been informed that Samuel was the one required. The terror of the woman was not in seeing the supposed Samuel; but in *her discovery that Saul was her visitor* (:12). Her terror arose from the fact that Saul might carry out the law. She saw that her life was forfeited. Her “familiar” was able to tell her who her visitor was.

All these facts make it unreasonable for us to suppose that God would set aside His decree. He had said, “*I will cut him off.*” Saul’s sin brought him within the power of Satan; and, as Saul had used Doeg to do Satan’s work, Satan is the instrument of executing the law which that sin and the apostate one deserved.

There is the undoubted fact that there is such a thing as a man being delivered unto Satan, and we may well believe that Satan would turn on a man and tell him the truth when he had fairly got him in his power. That evil spirits do impersonate deceased persons in materialized *forms*, as well as in what they *say*, is perfectly well known, and it may have been so here.

There is one thing, however, perfectly certain, and that is that the difficulties created by the modern popular view of an “intermediate state” are much greater, if not well-nigh insuperable. For upon this hypothesis,

1. If Samuel were actually raised from the dead, his spirit must have come back from God, whither it had “*returned*” at death; and that he would have come forth like Lazarus (John 11:44) in his *grave clothes*, and not “*covered with a mantle.*”
2. What was seen, was seen “*ascending out of the earth,*” not down from heaven, or from an “intermediate state,” but *up* and *out of* the “*earth.*”
3. He says, “*Why has thou disquieted me?*” So he was *quiet* before. He does not say my body, or my spir-

it, but “*me*”: *i.e.*, whatever was now “*disquieted*” was quiet before.

4. He said, moreover, “*tomorrow shalt thou and thy sons be with me.*” Now, if Samuel were in “Paradise,” or in “Abraham’s Bosom,” or in heaven, that is where Saul and his sons were to be, and where they went on the morrow. If Saul was slain in judgment for this very sin, then he went to his own place, and Samuel must have been on the other side of “*the great gulf.*”

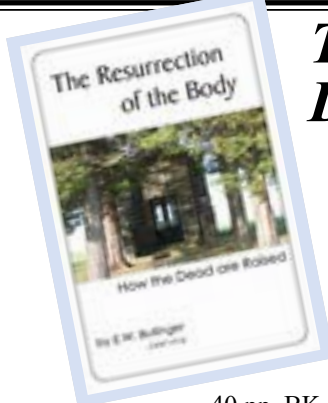
Interpreters cannot have everything their own way; though they continually strive to do so – picking and choosing as to what they will take as figurative, and what they will maintain as literal. In this they are like Rome. Rome maintains that “*This is My body*” is literal, and will hear of nothing else. Rome will render *agere pcententiam*, “to do penance” instead of *repent*; though compelled to translate the same idiom *agere vitam*, “to live,” and not “to do life.” So these will have “*the worm that dieth not*” to be conscience, or anything except what it says and is explained to be in Isaiah 66:24; while they will have Samuel and the Rich Man, etc., all literal because it suits the requirements of their tradition.

This case stands alone. The circumstances are peculiar. It is obvious that no one can appeal to this as the foundation of any doctrine. We must understand it in such a way so that it shall not be repugnant to other statements of Scripture which *are* perfectly clear and have nothing special or mysterious about them.

— *Things to Come*, May 1903

**TOPICS:**

**Major:** Death and Dying; Saul; Spirit World; Witch  
**Minor:** Rich Man and Lazarus; Satan



***The Resurrection of the Body: How the Dead Are Raised***

by — E.W. Bullinger

The Bible has much to say about the resurrection of the body. In fact it is the hope of each and every believer in Christ – as Paul wrote in Philippians 3:20-21. That being the case, what does the Bible say about The Resurrection of the Body? When will this resurrection take place? How are they raised? With what bodies? These, and many other questions, Bullinger answers with his usual thorough and accurate handling of the Bible.

*See order form.*

40 pp, BK



# The Faith of Christ

## Excerpts

### BELIEVING GOD'S WORD

*Having perceived that man is not being justified by works of law, except alone through the faith of Christ Jesus, we also believe in Christ Jesus that we may be justified by the faith of Christ (Galatians 2:16).*

The faith of Jesus Christ, not our own faith, is the basis of our justification. The righteousness of God is manifested for all through Jesus Christ's faith (Romans 3:21-22). This is basic truth and foundational element of the evangel. It will pay us well to meditate on this wonderful faith of our Lord.

Faith in God is a matter of believing and depending upon His Word and having confidence in His character, regardless of circumstances. The faith of Jesus Christ in His God and Father illustrates both of these aspects of faith.

*... My Son are You; I, today, have begotten You. Ask of Me, and I shall give the nations as Your allotment, and as Your holding, the limits of the earth (Psalm 2:7-8).*

Here is one of a number of promises made by God the Father to His only-begotten Son. Christ still awaits His day of authority; but, like David, waiting on the Lord to remove Saul, He rests in faith, await-

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Are you looking for other believers with whom you can fellowship and study around the glorious truth that our Father is the "Savior of all men" (I Timothy 4:10)? If so, then this site is for you.

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ing the Father's time.

Facing death, the apparent end of all things for those in the flesh, the Lord Jesus said to Pilate, "Yet now is My kingdom not hence" (John 18:36). He believed He would have that promised kingdom, but that it was yet future, and thus He showed His belief that His Father would raise Him from the dead and eventually seat Him on His throne. This is the same faith that rouses us together with Him (Colossians 2:12).

### Confidence in God

Christ had the utmost confidence in the character of His God and Father. When Christ our Lord faced the cross, He faced it empty of all His rightful authority and ability. He faced the end of Himself, unless God would bring Him back. Faith in His God and Father was all and only what He had.

— J. Philip Scranton  
*Unsearchable Riches*, Vol. 107  
(Abridged)

### JUSTIFICATION FOUNDED ON CHRIST'S FAITH

The faith of Christ is brought before us in the otherwise enigmatical statement "from faith to faith" (Romans 1:17). Literally this is "out of faith into faith." There are two faiths in view. The latter is our faith; the former is Christ's. Justification<sup>1</sup> is founded on His faith: it is conferred on our faith.<sup>2</sup> Abraham was ►

1. [Editor:] Justification is not mere forgiveness, it to be constituted or made righteous. "Forgiveness" is at the core of religious teaching and activity; and at the root of forgiveness is *guilt*. The followers of religion seek to obtain forgiveness through some means – concerted effort, confessions, prayers, penance, resolutions, etc. What Paul taught went well beyond that. The revelation given to him involved "justification" which, instead of being rooted in guilt, is rooted in "righteousness." For further study about this grand theme of justification see:  
– *The Ultimate Freedom from Sin: Justification!* by Clyde L. Pilkington, Jr., [Bible Student's Notebook #296](#);  
– The video: [Are You Forgiven or Justified?](#), by Clyde L. Pilkington, Jr. (40 minutes).
2. [Editor:] Faith is a gift from God. See:

constituted righteous for his faith: Christ makes all men righteous because of His faith. Hence we find the statement (which is so often referred to us who believe) “*the Just One shall live by His faith.*” This refers to One only, not many or all, however aptly it may be “applied” to them. He kept alive by His faith, and because of its surpassing perfection, it is the foundation of all other faith.

The translators of our versions did not believe in Christ’s faith, judging by the way they manipulated the passages which point it out. His preeminence in this regard is the special burden of the twelfth of Hebrews. There He is called the Inaugurator and Perfecter, or chief leader, of faith.

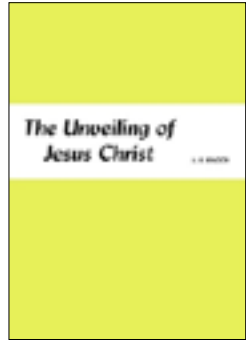
The simple sense seems to be that the Man Jesus had faith in God. Our Lord, as Man, had confidence in God (Matthew 27:43); hence He is the Inaugurator and Perfecter of faith, by far the greatest Example of the faith in the annals of mankind. His faith is the basis of justification just as our faith is the channel through which it is received and enjoyed.

— A.E. Knoch  
*Unsearchable Riches*, 1916, 1938

### GOD IS THE RIGHTEOUS JUSTIFIER ON THE BASIS OF CHRIST’S FAITH

There may well be double reference in the citation from Habakkuk 2:4, but surely the first and primary application is to Christ. Our faith is worth nothing apart from His faith. Our faith is in His faith. Hence

— [Faith: The Gift of God](#), Clyde L. Pilkington, Jr., *Bible Student’s Notebook* #163.



***The Unveiling of Jesus Christ***

by — A.E. Knoch

605 pp., PB See order form.

Study on the Book of Revelation, commonly called The Revelation of St. John. Including: The Mystery of the Seven Stars, The Mystery of God Finished, The Mystery of Babylon.

it seems correct to me that the *Concordant Version* prints the words “*Just (One)*” with initial capital letters in order to convey the dominant sense of the passage. The “first application” of the citation from Habakkuk in Romans 1:17 clearly should be to Christ. Its application to the individual believer who is just in the sense that justification has been reckoned to him or her upon believing, not on the basis of works of law, should be indicated in footnote. In the matter of faith, Christ is first (*cf.* Colossians 1:19).

If it is so that God is the righteous Justifier, it cannot be that He justifies *on the basis* of our faith. He justifies the human sinner only on one basis, and that is “*the faith of Jesus*” (Romans 3:26).

In Romans 5:1, also, the words “*out of faith*” (translated: “*by faith*”), have their primary application to Christ’s faith. Just as peace toward God comes *through* our Lord, Jesus Christ, so also justification comes *out of* His faith.

### The Just One

The apostle Paul cites the words of the prophet Habakkuk here in Romans 1:17. He sees the prophecy of Habakkuk 2:4 as having its principal reference to Christ Jesus in His unwavering faith through the most difficult of situations, climaxing in His death on the cross. More than any other, Christ is the Just One (the Righteous One), and more firmly and enduringly than any other, He believed, throughout His life of humiliation, what God had spoken concerning Him.

The prophet Habakkuk lived in dark days when lawlessness and misery, devastation and violence, contention and quarreling were corrupting the entire society of Judea, centered in Jerusalem (Habakkuk 1:2-3).

*For the vision is yet for an appointed time; and it shall bud at the end, and it shall not prove a lie. If He be dallying, tarry for Him, for the Coming One shall come, and He shall not be late. If He is made presumptuous, His soul is not upright in Him; if He is shrinking, My soul is not delighting in Him. Yet the Just One by His faith, He shall live (Habakkuk 2:3-4).*



In Romans 1:17 Paul solidly bases our faith on the message of Christ's faith. Our faith is in His faith, which is "the deliverance in His blood" (Romans 3:24).

— Dean Hough  
*Unsearchable Riches*, Vol. 107  
(Abridged)

### CHRIST'S FAITH: THE BASIC FACT OF OUR JUSTIFICATION

*For Him to be just and a Justifier of the one who is of the faith of Jesus* (Romans 3:26, *Concordant*).

This is a reference to the personal faith of our Lord Himself. His faith, it was, which achieved our deliverance, for it led Him into that vital matter which His Father had planned in His ways with His creation. The faith of Christ is the basic fact in our justification, for His faith has involved our faith. In this first statement concerning our justification, no details are given as effecting it, other than His faith. That was the paramount and sufficient matter. Yet His faith covered all the details which can be affirmed of our justification. The contents of His faith were the vital matter.

At the cross<sup>3</sup> there was the supreme expression of the faith of Christ. It was a mature faith, in which He

3. [Editor:] The Greek word often translated as "church" in most English versions is ἐκκλησία (*ekklesia*, or *ecclesia*). The word is a compound word meaning "called-out" (*ek* = "out"; *kaleō* = "called"). The *ecclesia* is God's "called-out" ones. The *ecclesia* is not a building or denomination; not a meeting, or doctrinal creed; it is not somewhere we go, or something we do, it is who we as believers *are*. For more information see:

- *The Outsiders*, Clyde L. Pilkington, Jr. (see order form);
- *The "Ecclesias" (Churches) of the Scriptures*, Adlai Loudy (see order form).

believed that His God and Father would save Him out of that death. His faith enabled Him to undertake His sacrifice in obedience to His Father. The faith of Christ led Him to the suffering of death in reliance upon the power and the faithfulness of His Father. Christ Jesus believed His Father.

— E.H. Clayton (1887-1972)  
*Grace & Truth*  
(Abridged)

### THE INAUGURATOR AND PERFECTER OF FAITH

A study of most English translations reveals the fact that very few, if any, apprehended the far-reaching significance of the truth that our Lord Jesus Christ was "the Inaugurator and Perfecter of faith" (Hebrews 12:2), and due to this oversight, the very Scriptures which shed forth blessed rays of light for the comfort of the saints have been corrupted by the opinions of men, and the saints have suffered the loss. Christ is the Inaugurator and Perfecter of faith, and it is "out of His faith" for "our faith" that the righteousness of God with eonian life is reckoned to us.

— Adlai Loudy  
*God's Eonian Purpose*,<sup>4</sup> Chapter 10

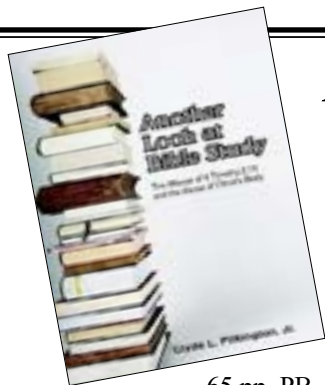


For a closer look at this important theme see:  
– *The Faith of Jesus Christ*, by Frank Neil Pohorlak (1907-1988), [Bible Student's Notebook #284](#).

#### TOPICS:

Major: Christ; Faith; God; Justification

4. See order form.



65 pp, PB

See order form.

## Another Look at "Bible Study"

### *The Misuse of II Timothy 2:15 and the Abuse of Christ's Body*

by — Clyde L. Pilkington, Jr.

- "You continue to bless me with messages that relieve the burden." – *Illinois*
- "Helped me shed major bondage." – *Michigan*
- "What a freeing teaching." – *Pennsylvania*
- "Such a balm to my soul." – *Canada*
- "Finally relieved me of yet another religious burden." – *Poland*



I continue to enjoy reading the *BSN* issues. They are just what I have been looking for to help answer a lot of questions about the Scriptures. Seems others before me have wrestled with these same issues and they are saving me lots of time and effort by putting into writing what they've found to be their answers to these issues. – **Email**

Thanks to you and your family for all your service to the Body of Christ. – **WA**

Thank you for your dedication in sharing the truth. Such a privilege studying using your videos, writings, etc. – **NC**

“O foolish Galatians, who has bewitched you?” Sadly I would say that is a description of most of the Church ... But then, in our defense, has Christ been clearly portrayed amongst us as crucified like He was

through Paul's preaching back then? I think not. So, therefore, because we have not truly heard the gospel of His salvation and seen that we thoroughly died to sin and the law with Jesus, and now thoroughly live to God through the spirit of life in Christ Jesus, we go on trying hard to please God. We think we are that old man ... a forgiven version ... not seeing or believing that we are a totally new creation no longer subject to sin or the Law. We see ourselves as separate from God, needing Him to do something further to our dirty hearts ... when in fact we are clean before Him all the time ... even when we fall! How we need again to have Christ crucified preached to us until we see that we are trying to establish our own righteousness and have not submitted to the righteousness of God. – **Email**

Thank you and your family for making these otherwise “lost” books (from “Father’s Library”) available to the Body, for the glory of His grace. Seriously brother, I don’t know what I would do without you and your ever-present faithfulness. – **S.D.**



### **Bible Student's Notebook™**

*Paul Our Guide – Christ Our Goal*

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Volume 26, No. 636 – August 7, 2017

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